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FRIEDRICH BLASS'S GRAMMATIK DES NEUTESTAMENTLICHEN GRIECHISCH.
Vierte, völlig neugearbeitete Auflage besorgt von ALBERT DEBRUNNER.
Vandenhoeck & Ruprecht. Göttingen. 1913. Pp. 346.

Blass's *Grammatik* (well known to English readers in a translation of the first edition) appears now in an entirely new form. The material is much the same, but it is much more conveniently arranged, all less important matters being grouped in separate paragraphs in small type. It is to be regretted, however, that the renumbering of the sections makes obsolete all the references to earlier editions found in existing commentaries. The chief advantages of the original work, especially the quotation of the Apostolic Fathers and of variant readings in New Testament manuscripts, are still retained, and in addition the abundant new literature on the grammar of papyri, inscriptions, and other Hellenistic Greek has been diligently used and cited. In comparing the new edition with the old, one is impressed with how rarely this fresh information modifies Blass's earlier conclusions; it rather confirms them. His remarks on prose rhythm are, however, entirely omitted as being now generally discredited. The hand of the new editor shows itself to advantage in the rewritten introductory paragraphs and in an excellent but all too brief summary on vocabulary (§ 126). Since its first publication in 1896 Blass's Grammar has been the only New Testament grammar which was both complete and modern. In its fourth edition it is not only more readable than ever before, but it has been brought completely down to date.

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INTRODUCTION TO THE HISTORY OF RELIGIONS. CRAWFORD H. TOY.
Professor Emeritus in Harvard University. Ginn & Co. 1913. Pp.
xi, 639. \$3.00.

The study of the world's religions has been revolutionized, almost within our own time, by the adoption of the historical method. An imposing array of scholars, some among their books and others among the long-buried remains of antiquity, have been busy with the discovery of new facts or with the reinterpretation of the old evidence in the light of modern knowledge. Meantime anthropology and sociology, latest born of the humanities, have sufficiently developed to be of service to the investigator; and now no treatment of a historic religion is deemed complete which does not pay full attention to its remote origins and to its social setting. For the purpose of presenting in compact form the results of contemporary research